words in question had to be borrowed by the European tongues from the Hebrew, or else to have their original meanings modified, is because no conceptions of the sort, or words to express them, hitherto existed. They are therefore an index of how far the spiritual and ethical life of Europe has been enriched by the Hebraic heritage.

Even from the point of view of literary form, the Biblical influence has been a potent one. The Book of Ruth is as perfect an idyll as literature can provide, the Story of Susannah is an admirable detective tale, the Book of Tobit has provided the direct model for a novel of our own day. Moreover, the Old Testament may be said to have provided the world with the pattern of its present historiography. According to the Russian thinker Berdyaev, the Jews were the first people to contribute the concept of "historical" to world history, "thereby discharging the essence of their specific mission". The Chronicles of Kings and relations of individual episodes are a general phenomenon in ancient literature. But the grandiose Biblical conception, starting with the creation of the Universe and continuing through the centuries to almost contemporary events, was something different. The Hebrew was brought by it to a realisation of his own relative position in the scheme of things—as the heir to the ages but neither their author nor their causation. Particular significance from this point of

view attaches to the Book of Daniel—perhaps the first expression of the true philosophy of history. "In it/' writes Berdyaev, "we are made to feel dramatically that mankind is engaged in a process that tends towards a definite goal" And in Daniel's interpretation of Nebu-chadnezzar's dream, this thinker sees the earliest attempt to attribute a design to history—an attempt which was later to be repeated and developed in Christian philosophy.